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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

the significance of school size

by Jane Folmer

One of the less recognized but perhaps most devastating long-term effects of this country's economic problems is the effect of inflation and loss of revenue on our educational institutions. In response to tighter and tighter budgets, administrators at every level are being forced to sacrifice quality and true concern for the well-being of future generations in order to satisfy the pressures of financial obligations. One of the most unfortunate changes is renewed efforts to consolidate small schools into larger ones.

Schools are being closed in district after district in an effort to adjust to reduced revenue and increased costs. Just at the time when smaller school age populations could have provided an easing of overcrowded conditions and allowed educators to offer more individualized experiences for students, quality is again being sacrificed for lack of imagination in dealing with changing situations.

As Kirkpatrick Sale points out in his book, *HUMAN SCALE*, consolidation has continued unabated since the '50s. He writes:

The trend in American education over the past three decades has been toward bigger and bigger schools, larger and larger school districts. In 1950 there were 139,000 elementary schools in the US....

By 1975 there were only 79,000 schools.... The average enrollment [of high schools] has gone up from 229 to 543, and in metropolitan regions to nearly twice that (and the New York City average for academic high schools is 3,344). In countless areas of the country 'consolidated' school districts have grown up to displace local community-run districts, tearing down the smaller schools and busing the children to large central schools, with professional educators all the while saying that this was the 'modern' way, the 'most efficient' system.

The quality of education has declined, however, worst of all in the big cities where school size is the greatest. The results are appalling, as Sale points out:

Surveys indicate that at least 27 million Americans over 16 cannot read.... A survey of more than half the entire primary and secondary school population of the U.S. in the late 1970s found that 'average achievement scores for all grades above third or fourth not only fell, but fell simultaneously, and each year the same children dropped farther and farther behind.' Cases of aggravated assault...now run at more than 150,000 a year, and some teachers carry handguns. Vandalism is said to cost school districts at least \$600 million a year.

Not only has the quality of education not

improved as a result of consolidation policies, but numerous problems are intensified and created by the resulting over-sized schools.



Most classroom teachers and school principals are familiar with the problems of too many students in one place. The bigger the class — the bigger the school — the bigger the district — the greater the factors by which the problems multiply. A Community Service publication by Griscom Morgan entitled *THE HUMAN SCALE IN SCHOOLS* offers this explanation:

A healthy society requires social control within groups or communities small enough that people can know each other well. For each species of animal, biologists have found that if groups are enlarged beyond a certain limit, social order breaks down. Among human beings this has always been true.... The larger the city the more extensive has been crime and social breakdown. What is happening in the streets of Washington and New York has happened throughout history. And the same is true of large schools.

Deviant behavior may be attributed to a feeling of anonymity which many people experience when part of a large group. This may be perceived as a lessening of the need to be responsible for one's actions. It is the partial fulfillment of the dream of becoming invisible so that one might do anything one wishes without fear of being caught. A feeling of anonymity may also trigger bizarre behaviors as an attempt to get attention. Apathy, too, can be the result of feeling that one person's efforts in the presence of so many really cannot count for much. For others being part of a large group of people produces high levels of anxiety and fear. When given the choice, they will go out of their way to avoid crowded places and events. When forced to attend, they may exhibit any of a wide variety of abnormal behaviors, from withdrawal to hyperactivity. All of these responses to dense populations such as

large schools greatly reduce the efficiency of social control and of the education process.

Laboratory tests on animals reinforce the conclusion that many school discipline problems are the direct result of large school populations. Quoting again from Griscom Morgan's *THE HUMAN SCALE IN SCHOOL SCHOOLS*:

For some time ecologists have been gathering information on the effects of crowding on lower animals — effects similar to that of our modern school systems on children and teachers. The findings are that animals not bred to be unresponsive to stimuli from high concentrations of the species are disastrously affected by crowding.... Susceptibility to disease, mental and emotional breakdown in health and impairment of parenthood all increase as the group grows beyond the optimum size. So similar are those effects of crowding on lower animals to the effects on human beings that Kurt Richter and his group of researchers at Johns Hopkins' psychological laboratory called in a physical anthropologist to participate in their study of crowding among rats.... It has been found that rats progressively lose their capacity to survive after some generations of living under crowded conditions — even to the point that later generations cannot survive even when free from crowding.

If, as Morgan says, "the effect of crowding has been determined as stemming from overstimulation and stress," then both animals and people should deal more effectively with the stresses of overcrowding when given some type of tranquilizer. That is what both biologists and sociologists have discovered is the case. Factory-style raising of livestock which require that large numbers of animals be housed under one roof is made possible by tranquilizers added to the feed. Self-tranquilization among students is becoming common practice. Television, cigarettes, alcohol, marijuana, and other drugs lessen the overstimulation and anxiety produced by large schools and crowded living conditions. Higher incidences of drug problems in large schools and universities thus may not only be correla-

ted to availability but also to need. What possible advantage could be offered by a large school that would ameliorate the harmful influence of an environment requiring such extreme coping techniques?

Morgan goes on to say:

The crowded group is characteristically a drain of psychic energy, leading to its depletion. Yet childhood is the time when psychic energy is most needed for the biological and psychological functions required for emergence into healthy adulthood. In placing children in crowded environments we are creating circumstances that impair the basic processes of developing into stable competent adult personalities. The organism instinctively resists such drains on psychic energies and subconsciously seeks to avoid them through dislike for school and school work and with desire for the drugs that will tend to insulate the nervous system.... This creates a poor environment for learning, poor motivation, poor morale, poor self-discipline and a desire to escape from a harmful environment.

Those children whose homes are strong havens of peace and order are to a degree protected from this stress. But variations in susceptibility to stress are very great. The more sensitive and creative people tend to be most harmed by large numbers....

The World Health Organization made a survey of residential institutional needs of small children and found that the younger children were particularly harmed by being in large institutions. We can say with confidence that the smaller the child, the smaller the institution he should be in....

Even in the Soviet Union where a great deal of emphasis was put on nationwide institutionalized child care in an effort to free women to participate in the work force, educational leaders have reversed their positions and are now recommending home child care for preschool children. The detrimental effects of large group child care apparently became obvious when observed on a wide scale. Mme. Shishova, assistant Director of the Moscow City Soviet Committee is quoted as having said:

"Everyone knows that the later a child goes to nursery school the healthier he is."

In his book, *EDUCATION IN RURAL AMERICA*, Jonathan P. Sher sites report after report of research aimed specifically at assumptions about our school systems which are generally taken for granted. In regard to consolidation he says:

Much research has been done to document the claim that larger schools have more of everything. The most widely publicized and highly regarded research supporting this argument was James Bryant Conant's study of the American high school, published in 1959.... The most significant conclusion of the Conant report was that small high schools with fewer than one hundred in the graduating class could not offer a comprehensive curriculum or a comprehensive educational program....

In addition to pointing out the lack of evidence to support Conant's claims, Sher provides reports to the contrary:

Recent evidence refutes Conant's conclusions. For example, in the nation's most rural state (Vermont) the small high schools appear to be performing every bit as well as their larger counterparts on the one available output measure — percentage of graduates entering college.... Of the ten high schools having the greatest percentage of graduates entering college, six were small schools and only four were large [over 100 graduates].



Nor were these results obtained at the 'exorbitant expense' Conant predicted. In 1973-74, the average high school per pupil operating cost in Vermont was \$1,210.72. For the six best small Vermont high schools (as determined by this one outcome measure), the average operating cost was \$1,170.88, whereas the average operating cost for the four best large ones was \$1,395.97.

Sher quotes from many studies, including Richard Raymond's 1968 report on factors affecting freshman year college success which found that consolidation as well as all other school-based factors were unrelated to freshman performance. Raymond is quoted with the following:

The portion of the quality differences, as they have been measured, which result from differences in population characteristics falls largely outside of the control of the school system. This portion is caused by differences in student ability and home environment.

Another study found school size to be "a variable not significantly correlated with achievement" and that "size of the 12th grade is negatively correlated with verbal achievement...each additional 200 students is associated with a decline of one-fifth grade level in achievement."

Not only does there seem to be no basis to the assumption that bigger schools are necessarily better than small ones, but Sher provides additional evidence that big schools are actually less desirable than small ones. Findings indicate, for instance, that the larger the school, the less the students participate in both academic and non academic activities. Sher quotes from BIG SCHOOL, SMALL SCHOOL by Roger G. Barker and Paul V. Gump:

The proportion of students who participated in district music festivals, and dramatic, journalistic and student government competitions reach a peak in high schools with enrollments between 61 and 150. The proportion of participants was three to twenty times as great in the small schools as in the largest school. The number of extra-curricular activities and kinds of activities engaged in during their four-year high school careers was twice as great in the small as in the large schools.

Barker and Gump found that:

Although more school classes and more varieties of classes were available to them, the large school students participated in fewer classes and in fewer varieties than the small school students.... Without par-

ticipation, education cannot occur, however excellent the facilities may be. All our findings reveal a negative correlation between school size and individual student participation. To the degree that this is true it means that when better facilities are purchased at the expense of large size, they are discounted by lower participation of students.



Sher also concludes from these and other researchers that the small town is more dependent on its youth and offers greater opportunities for interaction between students and community. As in the smaller schools, participation rates of students in community activities are consistently higher in small towns than in large cities. This points to the importance of the community's contribution as a learning resource to the total educational environment of a "school system."

The presence of a school in the heart of a community encourages community responsibility and participation in the education of its youth and in turn enhances the educational experience of the children and promotes their more responsible behavior.

Arthur E. Morgan expressed this idea very succinctly in his book, THE SMALL COMMUNITY:

The school program of most communities has suffered greatly because of this division of life into separated parts. Children often have a strong sense of the unreality of the school process. The original way by which human beings learned what their elders knew was for children to watch adults and imitate them. The more the community can have a common life, the more this fundamental learning process can be

recovered.... Education has become too much a world by itself, cut off from the life for which it is a preparation, and of which it should be an integral part.

Quoting again from THE HUMAN SCALE IN SCHOOLS, Griscom Morgan clarifies that the meaning of community as an appropriate environment for the small school is far more than just a politically-defined school district. He says:

The relationship of the school to the community of adults from which children come is also very important. The educational administrators commonly assume that any population with its children collectively brought to attend a school can be called, or can constitute, a community. One could as well say that a hundred and forty pounds of human flesh put in a bag can be called a person. Communities depend...on a size small enough for people to know and interact with each other. And they require a history of association and common management of their affairs. It is impossible to have a community merely by the fact that people in a geographic area vote for a school board.

We despair when towns vote down school levies time after time. But how can we expect otherwise when the larger and more self-sufficient the school and the further removed its location and activities become from the life of the community, the less concern the people will have for what goes on there. And the more threatening the behavior of the students, the more isolation the community will demand.

We blame the teachers when our children view education as irrelevant. But how can we expect otherwise when schools have become as large and impersonal as factories with classrooms and courses lined up like so many parts on an assembly line — bits and pieces offered without purpose or plan. The larger the school and the more "comprehensive" the curriculum, the more overwhelmed and alienated students may become.

This is not to say that all small schools are good schools. Regimented curriculums, unimaginative teachers, antiquated textbooks and equipment may continue to blight

the educational experience of students in many small schools across the country. The point that many of us are trying to clarify, however, is that consolidating small schools into big ones will not necessarily improve those deficiencies. And even if they do, the trade-off for problems inherent to the large school setting — problems for students, parents, teachers and administrators alike — may be counter-productive and must be soberly evaluated.

Alternatives to consolidation and reorganization should be seriously considered. Regionalizing some services and programs such as vocational education, and making use of readily available technologies can greatly augment the small school district's capabilities. Resources can often be brought to the children at far less expense and difficulty than forcing the children to go to the resources by making better use of community and area resources and by broadening our definition of "teacher" with paraprofessionals, guest lecturers and volunteer programs.

Quoting further from Sher's EDUCATION IN RURAL AMERICA:

It may be easier to bring specialized and varied behavior settings to small schools than to raise the level of individual participation in large schools. Furthermore, the current method of broadening educational offerings by moving hundreds of bodies to a central spot may be both unnecessary and old-fashioned.



A Wholistic Approach

by Griscom Morgan

As the nation came suddenly to recognize that conservation of its soil and natural resources was essential to its future welfare, so must it also become aware of an even greater and more important obligation—conservation of its human resources.

*—Homer P. Rainey, Director
American Youth Commission*

At the moment at which a great people no longer possesses, as a community, a certain quantity of unused vitality...a natural spring of refreshment and rejuvenation, it is near its decline.

*—Jacob Burkhardt
Reflections of History*

When the five blind wise men went to see the elephant, the report from each and all was unenlightening. Only a whole picture could make sense of the parts. So it is of the problems confronting our society. The following article is an endeavor to see our present place in history wholistically and simply.

The threat to humanity of nuclear war has so occupied the educated public that a comparable threat has been lost from sight. Before the advent of nuclear warfare Warren Thompson, when Director of the Scripps Foundation for Research in Population Problems, wrote "The deadliest enemies of man at the present time are not disease, war, and famine but the industrial conditions of the cities. They not only take their heavy toll in deaths, but prevent their victims from participating in the future because they sterilize them." Around five hundred years earlier the great Arabian social scientist Ibn Khaldun declared "The climax of the growth of the city and the development of city arts, sciences and commerce is the beginning of the decay and degeneration of the city and of the whole of society. This degeneration is inevitable, and the average curve of the rising and degenerating of urban families is the space of four generations."

More than twenty years after Warren Thompson made his pronouncement, a panel of distinguished scientists and others from over the world gathered to discuss this issue. All of them concurred with the perspective of Warren Thompson, except for Ulla Ullen, Demographer for the United Nations. She pointed out to us that the dying out of city populations was a counter to the population explosion. To this statement Paul Leyhausen, chairman of the Population Council of Europe responded: "You would have us use our cities as Hitler used his death camps." Theodore Roosevelt, after reading Brooks Adams' book, The Law of Civilization and Decay, which depicted this historical process, declared that while this "law" had prevailed in the past, we should be able to eliminate it by getting at the root cause for it. But the cause — and many of its effects — have not been adequately understood in their interrelationships, and the process is strongly at work in our world today.



A terrible aspect of this perishing of urban populations over a few generations is that the cream of the rural population is skimmed off from rural society and attracted by high incomes to populate the large cities. Then they too become victims of the cities which drastically reduce the future reproduction of their inhabitants. Warren Thompson and other authorities determined that without the migration of rural people to the cities, within a century the population of cities would decline to a quarter. And far more quickly does our system of higher education have the same effect. The number of offspring of college graduates declines more than twice as rapidly, reducing their numbers to less than an eighth within a century.

That the overstress on the creative powers of the elite is responsible is revealed by the far higher rate of reproduction of the less intellectually employed. This is con-

firmed by the fact that unemployment in the thirties statistically led to a forty percent increase in birthrate of people from the professional class during the depression as compared with causing less than half as much increase among the working class.

The rapid termination of the life strains of the most gifted portions of the population — both genetic and cultural — is not something that can be reversed by educational and eugenic measures. Human quality and culture are very deepseated, and when the strain of giftedness is depleted repeatedly for generations it produces a cumulative effect. The result is a hopelessness and a deadness that cannot take fire, cannot reassume the dynamic of civilization.

A laboratory study of lower animals reveals a little how this works. The Pennsylvania Game Commission was impressed by the beauty and intelligent sensitivity of wild turkeys in contrast to domesticated ones. So they undertook a program of domesticating wild turkeys. It was found that the sensitive, live wild turkeys were so overstimulated in the large flock setting that they could not survive, leaving the dull and phlegmatic animals that did little more than eat and reproduce.

Long-term, mass institutionalized schooling and city living have similar effects as the crowding of lower animals, particularly on the students who continue through college and university. Dr. W. R. P. Emerson, when professor of pediatrics at Tufts Medical School, developed an objective means of measuring basic vitality in population groups and factors influencing it for good or ill. He found that the longer students were at college the more this vitality was impaired. He then turned his attention to what was the effect of students supporting themselves while attending college, and to his surprise he found that other occupation was beneficial. It provided students respite from the overstimulating environment and gave them normal association and occupation in the community. Students going to college with alternating work and study terms like those at Antioch College in Ohio have time to recover and come back fresh to their studies, as contrasted with the

debilitating effects of the continued mass gathering of the age group — like the turkeys in the flock.

Our civilization has not been able to respond to this basic undermining of its future because the way we deal with children and youth is a reflection of the economy and its function, just as the crowding of people into cities is a consequence of the same economic forces that have prevailed throughout most civilizations in history. But several economic historians, including Brooks Adams, independently discovered that there was one era of civilization in which the "law of civilization and decay" had not been in effect. This one period had been free from the curses of chronic unemployment, recurrent depressions, inflation and high interest rates that elsewhere in history have been responsible for the intense competition for positions of high income and power which provide escape from the common ranks of society.

This was the Gothic era throughout Europe from the twelfth to the fourteenth centuries. Depressions and chronic unemployment are caused by people who have money not spending or investing it at available rates of interest. But during the Gothic era, instead of a majority of the currency being hoarded as is the case today* (most of it overseas), making it scarce and in danger of runaway inflation in case people stopped hoarding it, the currency was kept in continuous and dependable circulation and constant value by a 25% tax each year when the old currency was replaced by the new. The result was full employment, very low interest rates and freedom from recessions

**The hoarding or undependable returning of money back into circulation through investing or spending takes many forms, depending on culture and circumstances. In America it is primarily through unused bank accounts and through financial institutions holding larger reserves than are necessary rather than actively lending them, which would drive interest rates down. Harvard economist Alvin Hanson wrote, "It is this utter undependability of private capital outlays that makes the economic system so unstable."*

in consequence of people being forced to spend or invest their money. Consequently, education did not have to become a means for people to fight to escape into the privileged elite class or to keep that status. And child care could be the home's good work.

When the ranks of the common people were prosperous and fully employed in their small communities, the gifted and more well-to-do among them had no incentive to leave for city centers of power and the ranks of the privileged. Consequently, the small communities of the Gothic era became places of culture and beauty that are still among the architectural wonders of the world. With strongly circulating money and low interest, rural society was not impoverished by money lenders (and the metropolis. And without the intense insecurity for livelihood, youth could learn in apprenticeship and in free university settings without the destructive competitiveness of educational systems now known on both sides of the iron curtain. Violent peasant rebellions in England and Germany after the end of the Gothic era economy resulted from the terrible degradation that descended on them — and other rural people — when the guilds ceased to function as effective workers collectives and the migration to the large cities began.

The question follows, what can we do about it? Even when we try to recreate healthy schools and colleges, these educational institutions become warped to fit the "real" world because our youth must still anticipate going back into the old order in the world. It absolutely requires a wholistic approach.

Colleges that have had a significant degree of success in creating education free from the degenerative quality that pervades our educational institutions today pioneered in developing a real world on a different pattern. Arthur Morgan as President of Antioch College in Ohio and Dr. E. A. Sutherland as President of Madison College in Tennessee both conceived of religion in its non-sectarian and universal sense as synonymous with the wholistic approach to life and civilization. Each had remarkable success, though much that they built has

been pulled back into the fold of academic conformity. Sutherland's Madison College was a whole economy and way of life from which students went out into rural communities and carried out the way of life they learned as effective members of rural communities. The college raised practically all the food that the students ate, with emphasis on good nutrition. Instead of mass living in large dormitories, students lived in smaller home units. The college developed an alternative monetary system to free it from lockstep with the national economy. At Antioch College, Arthur Morgan created a work study program which required periodic student employment in jobs over the country and emphasized the need to redevelop the economies of small communities. Neither Sutherland nor Morgan have had adequate follow-up that shared their greatness of vision. There needs to be continuity of such pioneering if there is to be the new order of civilization we so desperately need.

Unless we establish sound understanding and relationship between parts of society and the whole, society will continue in chaos. We have sought to show that the relationship of money to society is one of these relationships that must be right and understood. Economist Dudley Dillard explained the failure of the economics profession to understand the unique role of money as possibly due to the fact that "it is too obvious for sophisticated economic analysis," that if money is hoarded out of circulation and surpluses are not invested, the entire economy goes awry. So fundamental an issue did not escape Jesus in his wholistic dealing with life. In the parable of the talents (money) he told of the servant who hoarded it as being dealt with in the words, "thou wicked and faithless servant...take him and throw him into outer darkness." The Gothic era dealt with the matter successfully. Ours must do so if our society is to avoid the breakup that has been almost universal in societies of the past.



Book Review

by Freda Morrill Abrams

The following book review is being reprinted with permission from the YELLOW SPRINGS NEWS, Jan. 19, 1983. Freda Abrams is a Community Service member, Yellow Springs resident, and wife of Antioch faculty member Irwin Abrams. She is a music and art critic with a degree in art from Mills College, Oakland, California.

JENNY READ: IN PURSUIT OF ART AND LIFE. The Journals and Letters of a Young Sculptor: San Francisco 1970-76. Edited by Kathleen Doyle. Antioch University with Celo Press, 1982, 173 pp., hardback \$15.95, paperback \$10.95. Available from Community Service for list price plus \$1.00 postage and handling.

Jenny Read listed in her journals among Things To Do In This Life: "Die at home near soft soil where the climate is gentle and birds sing even before dawn."

Jenny Read, 29 years old, was stabbed to death in her warehouse studio in San Francisco the night of May 18th, 1976. The *San Francisco Chronicle* described her as "one of San Francisco's most brilliant young sculptors - tiny, freckle-faced Jenny Read, whose heroic figures in bronze and wood have been widely exhibited here."

This book joins the shelf of local Yellow Springs authors in the Yellow Springs Library, for she is one of ours. She studied at Antioch College, and the book gives appreciation to Antiochians John Ritterkamp, Oliver Loud and Nolan Miller, who taught her "to sculpt, to think and to write."

Antioch University President William Birenbaum speaks of the examples of her art and life as suggesting "some decent and brave resolution of the eternal contradictions . . . beyond the violence and modernity of her death, she stands still for what finally is the most intelligent expression of being human."

In June of 1977, Antioch, which maintains

a collection of slides of her work, dedicated a new student gallery in her memory. Centerpiece of the Read Gallery is an almost life-size Kneeling Woman - Chancellor F. X. Shea offered the dedication. Among his words were these: "No metaphor speaks her meaning better than her own sculpture: strength in humiliation, exaltation in agony, triumph on the Cross. So she risked her talent to greatness and her life to danger. . ."

Jenny Read's ashes now rest in "soft soil" in a garden beneath the figure on the cross she had sculpted and given to Christ Episcopal Church in Sausalito, California.

This book is a joy to take in one's hands. It is beautifully made, the paper, the type, the printing (by Yellow Springs' own John Morgan, son of Griscom and Jane Morgan), the illustrations of the artist's sketches, lithographs, etchings, photos of her pots, bronzes, and wood sculptures, both small and heroic.

She studied in Mexico, and in Italy, and her keen eye and sensibility ever reached out with the joy of being alive. Like Cezanne, she wanted to, so to speak, "get it all on canvas."

But Jenny was, as well, an artist with words, and we have her letters and journals, poems, and questionings, yearnings, and soul-searchings, descriptions of the call of art, the need for fulfillment as a person, as a woman. Loneliness, religious aspiration.

Her book has much to give women. It will also help to validate the lives of those who grew up in the 60's and 70's, as well as their parents. And creative young people will feel "less lonely."

One of the delights is to watch as Jenny Read delves into books she finds in the bookstore she works in happily, and her insights appear in her journals. She has a gift for words, the right ones in the right places. She feels she is too intuitive-thinking, not *feeling* enough. She is wrong about that. Her feeling reaches out generously. She in her letters is constantly

giving gifts, to friends, to parents. Now to us.

This book, the whole enterprise, is a remarkable effort to return those gifts, on the part of her parents and friends, to share this free spirit with us, to validate this wonder-full life that was tragically cut short — to put it in a frame, a life examined, that of one who was close to the secrets of being human.

Nolan Miller has said: "Her fellow students and I breathed deeper because of her presence, her ever-awake delight in being fully aware of the miracle of being alive."

Yet dreams warned her she was "in a perishable place" that "not all men are brothers."

This is a beautiful book to hold in the hands. But it is awesome. It is a life in one's hands. It is Jenny Read in all her resoluteness and questioning, all her insights, and eye for outer beauty and inward search. A remarkable life and an appropriate book, a model and a tribute.

Jenny wrote: "I do not believe that we end."



Readers Write

ABOUT MITRANIKETAN

I enjoyed reading about your 1982 summer conference; it evidently was a good one.

Viswan has survived a series of adversities. I am glad that he is overcoming his health problem. Sometime somebody may undertake a careful evaluation of the influence of Mitraniketan on the boys and girls who have been educated there — and perhaps for the adults, too. It would be very interesting; well worth a Ph.D. investigation. It would require a linguist, I suppose, or someone with a very good local committee cooperating.

Haines Turner, Indiana

ABOUT RABBITY HILL FARM

We can share with readers of the Community Service NEWSLETTER that we on Rabby Hill Farm's 8 acres (plus) are working towards being a small community land trust. We welcome one or two people who would like to put into practice ideas and ideals on bio-dynamic, French intensive gardening on permaculture principles and on being examples of cooperative, peaceful people co-existing with each other and the earth. There will be under \$100 carrying charges and the possibility of parttime work in organic foods bakery nearby. If interested, write to Jann Rucquoi, Rabby Hill Farm, R D 2, Box 141, Dalton, PA 18414.

I'm off for two months to the Arthur Morgan School at Celo, NC, to help out with some classes. I'm looking forward to being with that community. It is great that Ernest is married again. Warm greetings.

Jann Rucquoi, Pennsylvania

ABOUT JEWISH FAMILY-COMMUNITY

Enclosed is a check for continued membership for another year.... Keep up the good work!

We have been working on our own project which we call Jewish Family-Community. We would like to get in contact with others who feel the need for moshav-like groupings outside of Israel. The Jewish F-C combines living in expanded families, working in small cooperative groups and enjoying our ethnic practices. The economic base for F-C is not primarily agriculture. We hope to share our experiences with others and encourage them to found similar groups of their own.

-Ernest B. Cohen, Pennsylvania

For further information write: Dr. & Mrs. Ernest B. Cohen, 525 Midvale Ave., Upper Darby, PA 19082.



ECONOMICS & HUMAN INSTITUTIONS OF THE FUTURE

A conference will be held April 8-9 at Wright State Univ., Dayton, Ohio, featuring Robert Theobald, noted author and futurist, and Dr. Terrance Mollner who will present a film on the worker owned industrial complex of Mondragon in the Basque region of Spain. For further information call or write: Professor Charles Blake, Economics Dept., Wright State Univ., 3640 Colonel Glenn Hwy., Dayton, OH 45431 (513) 873-2310.

COMMUNITIES LEADERSHIP GATHERINGS

The Foundation of Universal Unity is sponsoring three Communities Leadership Gatherings to afford leaders of alternative communities the opportunity to come together in the spirit of friendship and shared purpose. The following meetings are scheduled: March 18-20 at Green Pastures community, Epping, NH; April 1-3 at Edenvale community, Aldergrove, BC; April 8-10 at Glen Ivy community, Corona, CA. For more information write: Foundation of Universal Unity, 5569 North County Road 29, Loveland, CO 80537 (303) 667-4693.

REBUILD YOUR ORGANIZATION AND COMMUNITY

A series of workshops will be offered by The Institute on Man and Science to help non-profit organizations and communities with a non-government financed self-help approach to community renewal. The workshops will be April 25-27, May 23-25 and June 15-17. For more information write: The Institute on Man and Science, Rensselaerville, NY 12147.

STRATEGIES FOR A SUSTAINABLE AGRICULTURE

The fourth annual meeting and conference of the Ohio Ecological Food & Farm Assoc. will be held March 4-5 at Capital Univ., Columbus, Ohio. The meeting will feature Gene Logsdon and George DeVault in a variety of workshops. For more information contact: OEFFA, 7300 Bagley Rd., Mt. Perry, OH 43760 (614) 849-0105 or (513) 584-4269.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be accepted. Community Service, Inc., is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copy of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends whom you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

COMMUNITY SERVICE TRUSTEES

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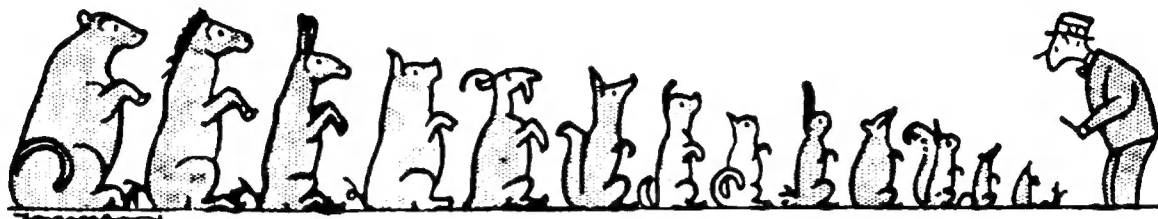
Jane Folmer and Jane Morgan.

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